لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

R.K 1357
7.6.78

KH. LIBRARY

KHILAFAT LIBRARY

Ihsan 1357 H.S.—June 1978

EDITOR

M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in Indian. In the eighties of the 19th century, he was called to the office of World Reformer to combat the false Religious Philosophies and to explode the Christian theory of redemption based on the flection of Christ's death on the Cross and to tell the Christians and Muslims to call of their hope for a second visit from Christ as he had been gathered to his fore-fathers and bared like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

KHILAFAT LIBRARY

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the better, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers and pedlars in sin against the evil consequences for their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brother-hood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Mauivi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leader-ship, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named with one accord, Sahibzada Hafiz Mirza Nasir Ahmad, Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to :

(For inland correspondents)
NAZIR ISLAH-O-IRSHAD
Sadar Anjuman Ahmadiyya,
Rabwah, Pakistan.

(For foreign correspondents)
SECRETARY
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid, Rabwah, Pakistan.

THE REVIEW OF RELIGIONS

A MONTHLY MAGAZINE DEVOTED TO THE CAUSE OF ISLAM

This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religions, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Review.

It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

KHALIFAT LIBRARY

EDITOR

M. G. AHMAD

Contributing Editor

NAFEES-UR-RAHMAN A. G. SOOFI

Annual subscription including packing and postage :

1.	Pakistan and Ceylon	... Rs. 15
2.	England aud other sterling areas	... £ 3.
3.	U.S.A. and other doller areas	... $ 3.00

Notes : Cheque and drafts should preferably be drawn on a Pakistan bank. In case a bill or cheque is drawn on a foreign bank, a collection charge of 50 cents for U. S. A. and 4 sh. for U.K. should be added to the amount of subscription.

CONTENTS

1. Noah's Ark ... 133

The Promised Messiah

KHILAFAT LIBRARY

The Review of Religions

RABWAH, PAKISTAN

Vol. LXXIII June 1978—Ihsan 1357 No. 5

NOAH'S ARK*

Hazrat Mirza Ghulm Ahmd, The Promised Messih

KHILAFAT LIBRARY

— V —

Ye who seek God! Turn your ears to me and hear! There is nothing like certainty of faith. It is certainty which releases you from the bondage of sin, and which gives you the strength to do good and endows you with the true love of God. Can you shed sin without certainty? Can you resist selfish impulses without a certain experience of the divine, or attain to peace of mind or a genuine change or true happiness without it? Is there under the sun an atonement or expiation by which you can escape a life of sin? Will the blood of Issa bin Maryam

Written and published in 1902. In the original urdu (Kishti-i-Nuh), it has been printed and published many times over. It has also appeared in parts in English and other translations, especially the part called the 'Teachings', which summerises the requirements of faith and works for Ahmadi Muslims. Its writing synchonised with the appearance of the plague mentioned in ancient writings as a sign of the Second Coming of the Messiah.

The present translation is by Professor Qazi Muhammad Aslam.

save you from sin? O Christians!! give up this false claim, it is grave enough to rend the earth to pieces. Issa himself needed certainty of faith for his salvation. Pity the Christians who deceive people by saying that the blood of Christ has saved them from sin and yet they remain drenched in sin from head to foot. They care not who their God is. Their life is spent in forgetfulness. The intoxication of wine has gone to their heads. The clean and holy intoxication that descends from heaven, they know nothing about. The life that is lived in the companionship of God, and the graces we receive from a clean and pure life, they completely miss. So, remember ye all that you cannot shed the darkness of your lives without certainty of faith. You cannot receive the Holy Spirit either. Not without certainty of faith. Blessed are they who attain to certainty of faith. Only they will see God. Blessed are they who are salvaged from doubts of all kinds, from hesitations, from uncertainties. Only they will attain to salvation from sin. Blessed are ye when ye attain to the gift of certainty. Only after it will ye achieve the end of sin. Sin and certainty of faith cannot co-exist. There is no greater contrast. Can you slip your hand into a hole when in the hole you can see a poisonous snake? Can you stand on ground which is being rained on by stones thrown by an erupting volcano? Or where there is danger of being struck by lightning? Or which is going to be visited by a blood-thirsty lion? Can you stay in a place which is the scene of a deadly plague taking toll of human life? If you are as certain of God's presence as you are of the snake or the lightning or the lion or the plague, then it is impossible you will think of disobeying God and incurring His displeasure or of breaking your friendship, your link of love with him?

O ye people who have been invited to the good life, to a life of loyalty to God! Take it for certain that you will not be attracted to God, nor be able to shed a life of sin, unless your hearts become charged with certainty of faith. May be you will say you *have* certainty of faith. But you may be

deceiving yourselves. For, you don't show the symptoms of certainty. You call this certainty of faith, while you are unable to keep away from sin? And fail to move in the right direction and do not live in the fear of God as you should?

You have only to think and say - will a man who knows a serpent is in the hole put his hand in the hole? A man who knows his food is poisoned - will he proceed to eat? A man who knows there are one thousand man-eaters in a wood - will he set his foot near that wood? Your hands and your feet, your ears and your eyes - dare they advance towards sin, if you are certain that there is a God and that you are accountable to Him? Sin cannot overpower certain faith. While you perceive a blazing and consuming fire, you will dare not enter. The walls of certain faith reach the skies - Satan dare not scale them. Who ever purified himself except through certainty? The power to endure pain and hardship of every kind comes of certainty. A king finds no difficulty in stepping down his throne and become a *Fakir* if he has full faith in his God. Such faith makes it easy to endure hardships. It takes us close to God. Atonements and expiations are all false. Purity of life comes of certain faith. Certainty kills the life of sin, makes a meeting with God possible. It enables us to supersede the angels in sincerity and devotion. A religion which teaches not how we can attain to certainty is false. A religion which is incapable of showing God to us is false. A religion which has nothing to offer except old tales is false. God today is and He ever was. His powers are the same as they ever were. His sovereignty and sign-showing power exist today as they ever have in the past. Why listen only to tales and become satisfied. That religion is dead which has only tales to sell about miracles and prophecies. That party or movement is also dead in whose affairs God does not enter as a living influence, and which has not achieved certainty and purity through His Grace. The pleasures of the body have a natural attraction. So have spiritual pleasures. The key to spiritual pleasures lies in certain

faith. The beauty of God is enchanting. So much so that things other than God have no attraction for men. Salvation from sin does not become a fact unless man acquires full faith in God, in the vastness of His powers, and in the final dispensation of rewards and punishments. Audacity and arrogance are rooted in ignorance. He who partakes of certain knowledge —it may be ever so little - cannot be arrogant or audacious. who knows that fierce flood is moving in the direction of his house, or who knows that a terrible fire has all but engulfed his house, cannot stay in that house. Then ye, who claim faith in the certainty of God's judgement, how can you continue indifferently with your dangerous ways and habits. Open your eyes, and see the Great Law of God which holds sway over the whole world. Do not behave like rats, always looking downwards. Behave rather like pigeons, which fly high and have their eyes set heavenwards. Did you enter into solemn repentence at the the time of *Bai'at*? Then give up all sin. Do not be like the snake which sheds its skin, but still remains a snake. Remember the day of death must come. You think it is far, and are therefore indifferent. Try and become clean and pure and holy. You will not find clean and holy company, unless you are clean and holy yourself. But how can you achieve this? You have God's answer to this question. For, in the Holy Quran He says :

و استعينوا بالصبر والصلوة

'And seek God's help with pateince and with prayer.' (2 : 46).

Prayer here means the daily prayer also called *Namaz*. But *Namaz* itself is an elaborate form of prayer; When we glorify God, or praise Him, or acknowledge His Greatness, when we ask for His forgiveness, and invoke peace and blessings on His Prophet and do all this with humbled hearts, it is then that we pray. Therefore, when you stand up for prayer, do not be like the ignorant who only repeat the prescribed Arabic lines. If you do so, you carry out a form which carries not with it

any substance or soul. Therefore, in your *Namaz* besides the Arabic lines from the Quran—these being the speech of God—and besides the prayers taught by the Holy Prophet—these being the speech of the Prophet—hesitate not to address other petitions in your own language and style. This, in order that your own words, your own idiom may meet your hearts.

And what are the five daily prayers? They are expressions of the different states of mind through which you pass every twenty four hours of your life. Human life is marked by five different kinds of trials or five changes, essential for the healthy growth of your God-given natures. They are represented in the five times of prayer which spread from early morning to late in the evening.

KHILAFAT LIBRARY

Firstly, it is when you receive the warning that your time of trial is near. It is like receiving a warrant from a trial court. This is the first interference with the happy tenor of your life. It resembles the hour of decline which marks early sunset every day. Symbolic of this is the Namaz of *Zuhr* (early afternoon), the hour of which marks the beginning of sun-down.

The second crucial hour comes when, as it were, you are face to face with your trial. It is as though you stand under arrest before a trying magistrate. Fear seems to congeal your blood, when the usual peace of mind is all but gone. This state of mind resembles the hour when the sun begins to grow pale. This state of mind is symbolised in the *Namaz* of *Asr* (Late afternoon prayer).

The third crucial hour or change comes when you find that you are in the thick of the trials, with no chance of escape. The charge sheet is filled and witnesses named for the purpose already happen to have deposed against you. Your senses have abandoned you and you already think yourself a prisoner. This state of mind corresponds to the hour when the sun has set, the day is done and the hope of seeing any more light is over. It is symbolised by the *Namaz-i-Maghrib* (early evening prayer).

The fourth change comes when, as it were, the trial is over and the sentence is pronounced. And for a period, you are handed over to the police to stay behind bars. This state of mind resembles the hour when night has fallen and it is dark all round. This state is symbolized by the *Namaz-i-Ishaa* (Night prayers).

The fifth crucial change comes after you have lived with darkness, as it were or come through the long night of your trial: The mercy of God is once more in motion. It comes and lifts you out of the darkness. In nature it is symbolized by the ending of the night and the coming of the dawn. Once again you are able to walk in the light of day with all its brightness. This state of mind is symbolized by the *Namaz-i-Fajr* (early morning paryears).

In short, in keeping with five natural states of your mind, God has prescribed five hours of prayer. You can see, threfore that the five daily prayers are one and all designed to benefit your soul. If you want to live successfully through five trials of life, all typical, you will observe the five daily prayers most scrupulously. The five hours of prayer reflect five times of trial, five types of change, or five crises that keep taking place in your life. For each of those five times, prayers are prescrib- to enable you to to tide over five crucial changes. You know not what trials, the day that is dawning is bringing for you. That is a secret in the lap of the divine order. Heed therefore, and engage yourself in self-abasing prayer that the dawn may usher in for you a day of blessings a day of true happiness.

KHUDAM AT LIBRARY

Ye rich, ye kings and men of wealth and power !. Very few among you show any fear of God. Very few really and truly obey Him in ways approved by Him. Many or most of you are not willing to shed your love of worldly possessions and worldly power. All such among you remain devoted to mundane interests to the end of your days. You remember not the day of your death. Every rich man who minds not

his duty to observe *Namaz* (Five daily prayers) is answerable not only for himself but also for the laxity of his servants and subordinates. Every rich man who yields to wine drinking, is answerable also for those who being under him indulge in wine-drinking after his example. If ye be wise, you will know that this is not a place where you will live for ever. Pull yourselves togther. Give up all immoderate habits, all intoxicants. It is not wine only that ruins. There are other habit-forming and dangerous for brain and body - agents which people take, opium *ganja*, *charars*, *bhang*, *tari*, for instance. (The first four derived from Indian hemp, the last one, an intoxicating drink derived from coco, a nut water or any palm juice. Tr). They are agents of physical ruin. Guard yourself agsinst them. We understand not why you use these intoxicants when their use kills thousands of people every year*, and punishment hereafter is besides? Practice moderation and abstinence, that you may live long and enjoy God's blessings for a longer time. To exceed limits in pleasure-seeking is a curse. To be unmannerly and unkind is also a curse. To be indifferent to God or to the welfare of fellow-men is also a curse. Every rich man will have to answer as much as any poor man for neglecting his duty to God and duty to man. Nay, the rich man is more answerable, his responsibility being greater. There-

KHILAFAT LIBRARY

* The harm that wine drinking has done to the people of the west, they owe to the fact that Jesus (on whom be peace) allowed himself the use of this on occasions. Maybe for reasons of health, or because of an old habit. But ye Muslims! remember your Holy Prophet (on whom be peace) was ever free from using intoxicants of any kind innocent and sinless in this as in all other respects. Ye call yourselves Muslim and follow not your Prophet! The Quran - unlike the Injeel - forbids the use of wine. How then do you come to think it lawful for you? Sheer audacity? Remember ye not the day of death? *(Note by the Author)*

fore woe to him who relies on the short span of life in this world and forgets all aboul God. He uses unlawful things shamelessly, as though what is unlawful for everyone is lawful for him. In fits of anger, he is ready to use filthy language, to beat up people and even to kill. Giving free reins to sensual passions he indulges in obscenities of all kinds. Such a man will not attain to true and lasting happiness. He will die without attaining it.

Ye, my dear ones ! You have been granted this gift of life to enjoy for a short while. Much of your time is already over. Do nothing that will displease your Lord. You know an earthly ru er can destroy you if you happen to displease him. Think, therefore on this. How can ye escape the consequences of displeasing God ? If you become pious and God-fearing in the eyes of God, then nobody can destroy you. God Himself will guard you. Your enemy who is after your life will never be able to get at you. Except this you have no guarantee of protection for your life. You will only live in fear of your enemies or become a victim of natural calamities. The last days of your life will be spent in grief or anger. God becomes a refuge only for them who choose to go with Him. Rally round God and give up every kind of resistance to His ways. Don't be negligent in your duties to Him. Dont be unjust or harsh to fellow-men. Don't raise your voice nor your hand against them.* Always live in the fear of His punishment. For this is the way to salvation.

KHILAFAT LIBRARY

* Whoever chooses to use his wealth against fellowmen gets destroyed by wrath. That is why in Surah Fatiha God describes the Jews as a people who merited the wrath of God. The point of it was that on the day of judgement, no doubt, all culprits will taste the wrath of God, but a people who unjustly subject another people to their wrath become deserving of God's wrath in this very world. Christians did not extend their wrath to the Jews in this world ; so Christians are termed *Dhallin* (a people who went astray or got lost), *Dhallin* has two meanings :

Ye the learned ones of Islam! Rush not to reject me. Understanding anything takes time. So, do'nt reject a thing sooner than you have heard it. This is not the way of piety. The Messiah had no need to come, if mistakes had not crept into your beliefs and your thinking, if you had not taken some of the *Ahadith* too literally. The Messiah had to come to adjudicate over such mistakes or such mis-understandings. You have a moral in what happened when the first Messiah appeared in the world. The objections and the difficulties which you raise against me today, are exactly like the objections and difficulties which the Jews raised against Jesus. You await the second coming of Issa (on whom be peace). So did the Jews await the second coming of Elijah the Prophet and said that the Messiah cannot come unless Elijah has first 'descended'. If anyone claims to be the Messiah, while Elijah has not yet come then he is an imposter. This stand of theirs was based on their *Ahadith*. They quoted the Book of Malachi in their support. Yet Hazrat Issa (on whom be peace) announced his claim to be the Promised Messiah of the Jews and Elijah had not descended from heaven. The Jewish interpretation was proved wrong. The belief that Elijah was to 'descend' from heaven in his original body-frame had to be understood in a different manner. It meant that another person was to come—in the normal way—but in the spirit and character of Elijah. This meaning of the awaited *descent of Elijah* was proposed by Hazrat Issa himself, whose descent from heaven you await! You stumble and go wrong

---

Continued from previous page)

one, misguided, *two* lost that *is lost to something else*. This is a happy hint for Christians. It means that they will shed their special beliefs and lose themselves to Islam, that they will give up their paganism and all undignified practices and become more like true Muslims, believers in one God only. Here is in short a prophecy about the future faith of Christians. One meaning of *Dhallin is lost to something and becoming assimilated to something !.* (Note by the Author)

exactly where the Jews stumbled and went wrong. But why? Must you do so? There are thousands of Jews in the country. You can ask them-Don't they believe exactly as you believe? Our God did not send Elijah from heaven for the sake of Jesus, and Jesus confronting the Jews had to interpret the promised descent suitably. Do you think God will now send Jesus from heaven for your sake? You await the descent of Jesus from heaven. Yet you reject the interpretation and judgement given by Jesus himself of the meaning of *descent*. Have you any doubts on this? If you have there are millions of Christians in the country whom you can ask and whose *Injeel* is extant, available for you to read. Ask them if it is not true that Hazrat Issa clearly affirmed that the Elijah who was to come had come in the person of John the Baptist (Yahya in Arabic). Jesus affirmed this and washed away the hopes of Jews. If you insist that Jesus should descend from heaven, then Hazrat Issa cannot be a true prophet, accroding to you. This because if descending from heaven is an admitted divine custom, why could not the Prophet Elijah descend from heaven according to this custom? Why did Jesus have to say that Yahya was the Promised Elijah? Why this interpretation, this meaning which Jesus put on the word *descent?* For the wise and for those given to deliberation, this is a matter for serious thought. It is imperative that I should remind you here that your belief, that the Messiah Ibn Maryam has to descend from heaven to join the Mahdi to make war upon people and convert them to Islam at the point of sword gives Islam a bad name. Where in the Quran do you find it written that the use of force in matter of faith is permissible? On the contrary, what you find in the Quran is a prohibition of force, of pressure, of compulsion—in all matters relating to faith and belief. The Holy Quran—in no uncertain terms, proclaims:

KHILAFAT LIBRARY

لا اكراه فى الدين

'There is no complusion in matters of Faith' (2:257).

If this is the teaching of the Quran, wherefrom will the Messiah,

Ibn Maryam derive his right to use force? The right to offer the choice of Islam or death, not allowing non-Muslims the right to live by agreeing to pay the poll-tax called *Jizyah*? Where does this teaching of the Quran occur, what part, what Surah ?*

The Quran teaches again and again that there is to be no force used in matters of faith. True, the Holy Prophet (on whom be peace) went to war against some. But these wars were not in order to spread the faith by force. These wars were of three kinds: Either they were in the nature of penalties, and penalties for those who had murdered a large number of innocent Muslims, or else had compelled them to leave the country. It was *zulum* (torture) of the most extreme kind which they had inflicted on Muslims, and for which they had come to merit something similar in return. Says God:

اذن للذين يقاتلون بانهم ظلموا و ان الله على نصرهم لقدير

'Permission (to fight) is given to those on whom war is made and who have been tortured wrongfully, and, remember, Allah has power to help them'. (22:40)

KHILAFAT LIBRARY

*If yau assert that when Islam came to the Arabs it required them to convert to Islam on point of death, you have no case on the basis of the Holy Quran. What the Quran teaches is that the Arabs had tormented the Holy Prophet (on whom be peace and the blessings of God) to the utmost extreme: Many of the Holy Prophet's comapnions, men and women, had been murdered, brutally, the rest having had to leave the country. Therefore in the sight of God, those who had murdered innocent people, or aided in their murder had all become deserving of death. The simple rule-violence for those who had used violence had become applicable to them. It was rule of just punishment. However, the most merciful God allowed that those who would repent, and become Muslims could have their past crimes-even those deserving capital punishments remitted. This is not compulsion it is compassion. (Note by the Author)

War on those who made war on Muslims is permitted. The wars of the Holy Prophet were designed also to restrain those who were out to destroy Islam by force and had taken practical steps to this end. They would not allow anybody the freedom to join Islam. They were determined, in fact, to suppress its spread by force. War had to be made against such people in defence of the right of free belief. Promotion of a sense of freedom in the country as a whole was also an end in view. Except for these three fundamental reasons—three basic human rights—the Holy Prophet (on whom be peace and the blessings of God), and his holy successors have never gone to war. Islam has suffered and endured wrongs done to it by other poeple parallels to which in the history of the world cannot be found. How do you reconcile with this practical example, your amazing conceptian of a Messiah and Mahdi who will make war on people without just cause, and start killing them immediately on appearing before them, and refuse to accept even the *Jizyah* (poll-tax in lieu of protection granted without the obligation to fight) from the people of the Book? Will the two abrogate the famous verse:

حتى يعطوا الجزية عن يد وهم صاغرون

'.....until they agree freely to pay the tax with their own hands and acknowledge their duty to keep the peace'. (9 : 29).

KHILAFAT LIBRARY

What sort of advocates or friends of Islam will the two-your Messiah and your Mahdi - be? And will they abrogate verses of the Quran not abrogated in the time of the Holy Prophet? Will they take these revolutionary steps, and yet not offend the fundamental conception of *Khatme Nabuwwat?* No, no, this cannot be. The true Messiah will take upon himself something quite different. Thirteen hundred years have passed since Islam came into the world. Already it is divided internally into 73 sects. The true Messiah will have to win hearts by sweet argument not by the sword. He will have to break the creed of the cross by sound and valid arguments,

not by going about physically breaking crossses made of silver or gold or brass or wood. If you use force to convert, it will be proof enough that you have no proof for the truth of your faith*. Every ignorant, arrogant fool - defeated in arguments -

KHILAFAT LIBRARY

* Some who do not know enough about the subject or do not think on it sufficiently, as indeed is the case with the editor of *Al-Minar*, criticise me, saying that I live in a country ruled by the English, therefore, I preach against popular *Jehad* (usually translated as holy war or war to promote the faith of Islam. Tr.) Such people are just ignorant. They do not see that if I were a sycophant and wanted to please the British Government, why should I declare again and again that Issa bin Maryam did not die on the cross, that he escaped and died eventually a natural death in Srinagar, Kashmir, and that he was no God or son of God? Surely, fanatical Englishmen would be sick of me for this. Would they not? Listen therefore, ye ignorant! I am not interested in flattering this Government. The fact of the matter is that it is forbidden to go to war with a Government which does not interfere with our religious beliefs or our religious performances, nor does it seek to promote its own religious creed by making war on us. What I say is according to the teaching of the Holy Quran. It is our duty in fact to remain grateful to this Government. My work, I could not have done in Mecca or Medina. But I can in this country which is under their rule. God's wisdom designed that I should be born here. Shall I quarrel with God over this wisdom of His? Read and ponder over this verse of the Holy Quran:

اوينهما الى ربوة ذات قرار ومعين

'.....And We gave them two shelter on an elevated land of green valleys and gushing springs'. (23 : 51)'.

This is God's version of what happened. Jesus Christ after his escape from the torture of the cross was moved along with his mother on to an elevated valley which proved a place of comfort for them and where there were springs of water flowing. The

extends his hand to scimitar or to the gun. But if he does this in support of a religious faith, the faith he advocates cannot be from God. It is a faith, which can be propagated only by the sword, not by argument or any other peaceful means. If this is your conception of *Jehad* and if you are ready - in violent anger - to call those who are but right and just by names like *Dadjjal* impostor) and *Mulhid* (disobedient sinner), then my reply in the words of the Quran is this, and it is brief :

قل يا ايها الكافرون لا اعبد ما تعبدون

'Say ye who will believe not, I worship not what ye worship'. (109 : 2-3)

The internal divisions of Islam being what they are, the question is, how will your supposed Messiah and Mahdi deal with them ? Whom will he kill and whom will he spare ? Are not *Shias*, according to *Sunnis*, deserving of death by the sword ?Are not *Sunnis* according to *Shias*, deserving of death by the sword ? These divisions of of yours are deserving of death (according to one sect or another). So you will have to add them up to the rest as fit objects of your *Jehad* by the sword. You will find it nothing as easy as you think. But remember God needs no sword. He will spread His Faith by heavenly signs. No one will be able to resist Him. Remember also that no Issa will now descend from heaven. According to the *Aya* :

(Continued from previous page)

KHILAFAT LIBRARY

picture is a picture of Srinagar, Khshmir. Metaphocially, the description applies to me. God gave me shelter on an elevated land—elevated, thanks to this Government in the sense of being inviolable by those who would interfere with law and order. Also it is a place of comfort and springs of true knowledge flow in it. It is a land immune to the attacks of those who create disorder in the land. Was it not meet and proper that I should be grateful to this Government for these blessings ?

(Note by the Author)

فلما توفيتنى

'.....but when Thou didst cause me to die...' (5 : 118) Jesus affirms before God on the Day of Judgement that *after* he had died, he never returned to this earth. This defence before God—on that day—turns on the fact that *after* he was dead, he had no more to do with the affairs of Christians, how their beliefs became corrupted and so on. If he could return to this earth, would this have been his defence before God on the Day of Judgement? His affirmation is clear that he never returned to this earth before the Day of Judgement. On this the Aya, 5:118 leaves no doubt. If he really was to return to this earth before the day of Judgement and stay here for forty years, his affirmation before God must be set down as false. How could he say that he had no more concern with what happened to his followers, *after* he had died? His reply should have been, 'True God, at the time of my second advent, I found about four hundred million Christians in the world. I saw them all and I know their beliefs had become corrupt. But I deserved to be rewarded. For I converted them all to Islam and broke all their crosses'. How false would it be for Jesus to say he knew nothing about what happened. In short, the Aya 5:118 clearly records Jesus's own affrimation that he was not to, and never did return, to earth. And this the truth-the Messiah Ibn Maryam is dead* and now lies buried in Khnayar

KHILAFAT LIBRARY

Courriere de la Sierra the most widely circulated newspaper of Italy has the following remarkable story in a recent issue:

...On 13 July 1879 in Jerusalem, an aged monk—named Core—died. He had been known as a saint during his life time. He had left some property. The Governor found out his relations and handed over to them a sum of 200,000 francs (1,18,775 rupees) made up of coins of different countries, retrieved from the cave in which the monk had been living for a long time. With the coins were also retrieved some papers which the monk's relations were unable to decipher. Some scholars of Hebrew had the chance to look at these papers and were

street, Srinagar.*

(*Continued from previoas page*)

suprised to find that the papers bore Hebrew characters of a long time ago. Deciphered, they read as follaws:

'Peter the fisherman a servant of Jesus son of Maryam thus addresses people in the name of God, and in accordance with his will': And the letter concludes: 'I, Peter the fisherman, in the name of Jesus and in the ninetieth year of his own life, had resolved to write the following message of love: Three Passovers, (three years) after the death of Jesus the Messiah at Rolir, situate near the house of God'.

The scholars decided after examination that these scrolls are authentic material which has been lying intact since the time of Peter The London Bible Society have the same view and after satisfying themselves are ready to purchase the scrolls for 200,000 liras, from the owners (a sum of about 2,37,000 rupees).

The prayer of Jesus, son of Mary (peace on both) i 'I am unable to overpower what I think is evil. Nor have I achieved the good for which I aspired. Other people have their reward in their hands. I have not. My station lies in my work. Measured thus, no one has a higher station than mine. O God, Who art the Highest, forgive me my sins. O God, let it not be that my enemies should point an accusing finger at me, nor let me be humilated in the eyes of my friends. Let not my piety become a cause of my torment. Nor let this woild become my major source of happiness or my chief end of life. Let not anyone have power over me who will have no compassion. Ordain it so. For, Thy compassion is for all those who have need of it.

KHILAFAT LIBRARY

---

*A Jew has testified that the tomb in Srinagar is like the tombs of Hebraw Prophets:

'I certify' (says this scholar of the Torah) 'that I have seen with Mirza Ghulam Ahmad of Qadian, a drawing and I testify

Now will God Himself descend and fight those who fight the truth. Nothing wrong with God fighting. For, His fighting is fighting with signs. Fighting by men is objectionable because men use force and compulsion.

Pity these Maulvis! Were they honest, they would have turned to me in anxious quest and in all seriousness asked for their satisfaction. Righteous spirits have already obtained their satisfaction. But those whose natures are like Abu-Jahl go the way of Abu Jahl. One Maulvi Sahib writes to me from Meerut, under registered cover, to say that I should go and debate with the Nadwat al-Ulema holding the session at Amritsar. Let me tell him that if my opponents had been good-intentioned, not interested in success or failure in debate, they would have no need of *Nadwa* or any such thing: they would have come straight to me to obtain satisfaction on their points. The Ulema of Nadwa, in my view are not different from the Ulema of Amritsar. They hold the same beliefs, same loyalties and have the same character. They are all welcome to Qadian, not to hold a debate with me, but to reach the truth. Those who come - let them first listen to what we have to say. If any doubts remain, let them seek explanations with

---

KHILAFAT LIBRARY

(*Continued from previous page*)

that this drawing is a true drawing of the tomb of Israel and their great men, and I saw this drawing this very day on which I wrote these lines to record this testimony.

Signed : Salman Yusuf Ishaq, the Businessman.

12 June, 1899.

Attested:

Salman, Jew, wrote this testimony in my presence. Mufti Muhammad Sadiq of Bhera, Clerk, Office of Accountant General, Lahore.

Attested.

I testify in the name of Allah that Salman Yusuf wrote this testimony by his own hand and he is one of the most respected persons of Israel. Syed Abdullah of Baghdad.

due decorum and modesty. While they stay at Qadian they will be treated as our guests. We have no need to go to the Nadwa, nor can they help. They are one and all prejudiced and hostile to truth. Nevertheless, truth keeps spreading. Is it not a miracle - and a great miracle of God—that 20 years ago, He declared, and this is recorded in *Barahin-i-Ahmadiyya* that people will do their utmost and put all their resources to use to bring about my failure, but at long last God will grant me a large community. This revelation came to me when I did not have a single person with me. Then, when my claim was published, and opponents arose and began to use all their strength against me. Yet in accordance with the prophecy to which I refer, my movement went on spreading, and today-British India holds more than 100,000 followers within its borders. If the Nadwat al Ulema have any fear of the Hereafter they should read the prophecy in the *Brahin-i-Ahmadiyya* and check it against the official census figures. They should then say whether this is a miracle or not. And now that that they had arguments from the Quran presented to them, and also miracles what do they wish to debate about ?

A word about the hereditary saints in the country and their sons. They are so far removed from true religion and so involved in their inventions and innovations, that it is vain to think they have any awareness of the difficulties, the challenges, Islam faces today. Go and see what they do in their gatherings.

KHILAFAT LIBRARY

Do they have any lectures or lessons on the Holy Quran and *Hadith* ? Oh no. Instead, they have musical instruments of one or the other kinds, drums of sorts and *Qawals* (singing parties)-novel institutions all, dspite which these 'saints' continue to flaunt about the Islamic character of their leadership and about their love of the Holy Prophet ! Some among them practise perversions of a kind : they dress themselves like women, besmear palms with *Henna*, *wear* bangles on their wrists. They prefer recitations of a kind, to recitations of the

Quran. These practices have stuck on the fair name of Islam like layers of rust. It is impossible to think how these can be swept off. But we are sure God Almighty will show signs of His Power and stand by the pure and true Islam in this hour of need.

KHILAFAT LIBRARY

To Our Womenfolk

In our time novel forms and fashions of thinking have arisen, in some of which our women folk are specially involved. They seem to hate husbands taking more wives than one, as though they have no faith in this Islamic provision. They know not that divine law has to provide for exigencies of all kinds. If this provision did not exist, Islam would have failed to meet situations which compel husbands to add other wives to the first. Suppose, a wife becoms insane or leprous or victim of some disease disabling her permanently, or suppose some other situation comes about which rouses our sympathy but about which we are helpless. The husband also rouses our sympathy—unable to remain single. It would be cruel not to let him take a second wife, especially if he is in good health and capable in every way. It is situations of this kind which the *Shariah* (divine law) has in view, while permitting this course to men. In exceptional situations, a course of this kind is open also to women. Suppose a husband becomes disabled. In that case she can apply to a court for *Khula'a* (release from marriage tie), a kind of divorce. The *Shariah*—the law of God resembles a good drug store. If the store does not have a remedy for every kind of ailment, the store will fail. Ponder and think, therefore, Is it not true that situations arise which compel men to take second wives. A *Shariah* which fails to provide for exigencies of this kind is useless. In the Gospels divorce is permitted only in case of fornication. But there are hundreds of causes which make hostility or incompatibility between husband and wife incurable. These are not taken care of in the Gospel teaching. The Christian world, therefore, in America, was compelled to pass legislation permitting divorce. Does not this legislation

supersede the Gospels. Therefore ye women, have no fear. The law you have is above interference by man. This divine law safeguards the rights of women just as it safeguards the lives of men. If a wife cannot put up with a husband who takes a second wife, she can sue for a divorce in a magistrate's court. For God it was but proper that He should provide for all kinds of situations liable to arise among believers. Such provision, therefore was imperative for a perfect law. So ye women, when, ye find husbands thinking of second wives, have no complaint against God.

KHILAFAT LIBRARY

Rather pray that God may protect you from all troubles and trials. The husband who has two wives but treats them not with justice is accountable. But you on your part must take care not to invite the anger of God by disobeying Him. Every man and every woman will have to answer for his or her deeds. If you, become just and right in the eyes of God, your husbands will be made just and right. It is true the *Shariah* has permitted more than one wife to meet certain exegencies. But the divine law is there to protect you. If you cannot endure the provisions of the *Shariah*, then pray that the higher divine order—the special decrees of God—may come to your aid. This order supervenes the permissions of the *Shariah*. Cultivate the fear of God. Put not your heart—too much—in the joys and beauties of this world, show no pride of birth (or tribe or race). Don't hold to ridicule other women. Don't make on your husbands demands above their means. Try and see that you enter your graves, while you are pure and chaste. Don't neglect the duties of *Namaz, zakaat*. etc. you owe to God, and remain obedient to your husbands with your heart and soul. The good name they enjoy is very much in your hands. Discharge your duties in a manner so that you may be counted among the righteous and the obedient women of the world. Don't be extravagant. Spend not the wealth of your husbands in any unjust manner. Don't abuse your trusts. Don't steal. Don't complain. Don't bring false accusations against other women or your husbands.

Conclusion

These my counsels which I have written down so that our community may live and move in the fear of Lord Almighty, and so that they they may remain immune from His displeasure and wrath now raging on earth, and so that they may be saved miraculously from the plague prevalent in epidemic form these days.

Fear of God that is true fear (and alas! how rare is true fear) earns His mercy and His approval. Then does God save men from trials and tribulations, not in any ordinary and normal way, but in unusual and miraculous ways.

Pretenders and fools claim they live in the fear of God. But only they live in fear, who prove themselves so by signs. It is easy enough for men to say that they love God, but truly only they love God whose love is proved by the testimony of heaven. Everybody says his is the true faith, but true faith is his who receives the gift of divine light in life Here. Everybody asserts he will be saved, but only he will be saved who can witness the signs of salvation in this very life. Try therefore, and earn the love of God that you may be saved from every disaster, every calamity. He who truly fears God will be saved from the palgue - he is in the protection of God. Whatever God has revealed about the palgue, you have been told. It is like hellfire in fury. Do what you can, therefore, to save yourselves from this fire. He who follows me sincerely, with no reservations, no hesitations, no casualness, and no compromises will be saved. But he who walks in this path hesitantly, and fails to meet all the requirements of pious living, his love of this world undiminished, opts for a grave divine test. Obey God in all things in every way. For those who regard themsleves as attached to me in *Bai'at* there is a new duty and this is to serve the movement regularly by sending contributions according to their means. If a person can send a copper a month, let him send one copper only but

regularly every month. This for the movement. If he can send one rupee a month let him send one rupee but every mon h. There is our public kitchen to be maintained (Langarkhana). There are also religious projects in hand which need finance. Hundreds of vistors have to be received, but we do not have suitable rooms or houses to put them up. There are not enough bed-steads or cots for all of of them. Mosques have to have expanded acommodation. Producing and publishing suitable literature is another activity which happens to be very weak compared with what our opponents are doing. Christians, for instance circulate about 50,000 pamphlets and journals every month. We cannot circulate even 1000 regularly every month. It is to pay for activities of this kind that everyone enrolled with us should send a contribution every month, amount according to capacity. He should help the movement. so that God may help him. It is important that contributions should come every month, they may be larger or small. Help that comes regularly even if slender, is better than help which comes irregularly with gaps in between. The sincerity of every person is measured by the service he renders to the community.

KHILAFAT LIBRARY

My friends, this is the time to serve the faith and the purposes which the faith serves. Catch time by the forelock. For, once it slips out of your hands, it will not come again. It is proper that those, from whom *zaka'at* is due should send zakaat moneys here for colletion at the centre. Let everyone streer clear of extravagance of all kinds, and devote his resources to the interests of the faith, and in any case remain sincere towards it. This, so that he may be rewarded by divine grace and the Holy spirit. This reward is ready waiting for those who have entered this movement. The apperance of the Holy Spirit who graced our Holy Prophet (on whom be peace and blessing of God) was unique, grander than any other appearance. The Holy Spirit appeared in the form of a pigeon to one prophet, in the form of a cow to another, in the form of sea animal to still another. In the form of a human it did not appear until time came for the advent of the Perfect Man, that is,

Our Holy Prophet (on whom be peace and the blessings of God); When the Holy Prophet (on whom be peace and the blessings of God) appeared, the Holy Spirit appeared in the form of a man. Perfect Man had to have the Holy spirit symbolised as a man. The appearance was in full grandeur filling the horizon from earth to heaven (53:8). It meant that the teaching of the Quran was to remain (as it did remain) immune from admixture with any kind of un-Godliness. The founder of Christianity had the Holy Spirit appear in the form of a pigeon, a symbol of weakness. No wonder, therefore, the evil spirit, was able to dominate it. Satan showed his might in the form of a mighty python. The Quran described the misguidance due to Christianity as the worst in history. So grievous is the sin involved in it, that the heavens and earth are near to being rent asunder and go to pieces! (19:91) A mere man is extolled as God and son of God. So concerned is the Quran to refute this doctrine, it refers to it in the Sura Fatiha in the words 'save us from the misguided', also in the famous Surah, Ikhlas 'say Allah is one all depend on Him, begetteth He not nor is He begotten' (112:2-4), also in the middle of the Holy Book as in Sura Maryam, 'The heaven might - well nigh burst, and the earth cleave asunder'. (19:91). From the Quran it becomes obvious that since the birth of man, two evils—worship of man and hypocrisy—have never been worse or more exaggerated than in Christianity. To a contest by prayer *(Mubahila)* also, only Christians were invited by Islam. No other group who set up partners with God was so invited.

KHILAFAT LIBRARY

There is point in the fact that the Holy Spirit, until the time of the Holy Prophet appeared in the image of a bird or an animal. It is easy enough to understand for those who will. We can say this much that this points to the unique humanity of our Holy Prophet (on whom peace and the blessings of God). So great was his humanity that it compelled the Holy Spirit to assume a human from. Ye who are followers of a prophet as great and holy as the Holy Prophet, why feel

downcast ? Set a high example of your sincerity and unalloyed devotion, such that angels in heaven should become impressed and sing your praises and address prayers for you. Accept death, that you may be gifted with life. Let your hearts be emptied of all baser appetites and emotions, that God may enter into them.

Achieve complete detachment from one side, that you may become attached to the other. God help you all.

I conclude and pray that this my teaching may prove wholesome for you, that you may undergo a change complete enough to turn you into bright stars, and let the earth benefit from the light gifted to you by your Lord. Amen, Amen.

Prophecy About the Plague

No one may choose and show signs at will ;
But the sign I promise, is a sign promised by God.

Saved from the palgue will be-the lucky one,
Who leaps to me for refuge, to live within my four walls.

In the Name of my Master !
In the Name of His Greatness !
What I say is part —
Of the transparent word of God.

KHILAFAT LIBRARY

What avail is any more argument :
Tis enough for him,
Who, rejecting me, has become
Black of heart.

If false be this promise,
Then just it would be —
If you uprise against me,
And fight me all.

Fazle Umar Foundation

An Important Announcement

Annual Prizes of Rupees Seven Thousand & Five Hundred for Literary Work for the year 1357 H.S. (1978 A.D.)

At the Annual Gathering of 1949, Hazrat Khalifatul Masih II (may God be pleased with him) laid before the Community a comprehensive scheme regarding the Ahmadiyya Publications. To implement this scheme, the Fazle Umar Foundation has fixed five prizes of Rs. 1500/- each. These prizes are awarded for works which fall under any one of the following broad categories of topics :

FIRST PRIZE :

The basic tenets of Islam, e.g. God's existence, Divine attributes, the need of Prophethood, criteria for the recognition of the Prophets, Prayer, Fate, Life after death, Paradise and Hell, Miracles, the need of Shariah (Religious Law), and life of the Holy Prophet.

KHILAFAT LIBRARY

SECOND PRIZE :

On anv aspect of Islamic forms of worship and Islamic moral ethics.

THIRD PRIZE :

History of Religion ; history of former prophets ; history of Islam ; history of propagation of Islam in any country; history of the Ahmadiyya Movement ; Life-story and character sketch of any companion of the Holy Prophet or any Hero of Islam, etc.

FOURTH PRIZE :

Islamic Economics, e.g. Banking and Interest ; System of Insurance ; Labour and related questions , Organisation of Trad-

ing Companies ; Industry ; International Commerce (N. B. Aside from throwing light on these subjects from the Islamic point of view, the discussion must include comparison with the existing system) ; Research by Muslims in any branch of knowledge and their contribution to its development.

FIFTH PRIZE :

Any literary topic not included in the above-mentioned categories of titles.

RULES AND CONDITIONS

1. The Prize will be awarded annually. For this purpose, a year will be reckoned as from 1st January to 31 December.
2. Only those manuscripts will be included in the competition which are received in the Office of the Fazle Umar Foundation on or before 1st November in any year. Exception to this condition may be allowed under special circumstances.

KHILAFAT LIBRARY

3. It is important that the manuscript is original and unpublished.
4. The manuscript shall not be less than 20,000 words. (a) Two bound copies of the draft shall be submitted. Whilst submitting his article, the entrant should state clearly the category of the Prize (First, Second, etc.) under which the entry fells. (b) The author should submit an outline of his thesis before undertaking the writing of his paper so that, the committee appointed for this purpose, can suggest essential modification and improvements if necessary. (c) The author. in his thesis must include complete refrences quoting the author, the name of the book and the year of its publication. (d) It is permissible for an Arabic and an English Scholar to jointly Produce a thesis in English which can be published in joint names.
5. Old Books shall not be eligible for consideration.
6. To qualify for a prize, special Standard of literary merit

and research work has been prescribed. The question whether any entry comes upto this standard and as such is eligible for the award of a Prize shall be decided by a Board whose appointment will be made by the Chairman of the Foundation. The decision of this Board shall be final and binding and beyond appeal in any Court of Law.

(a) The thesis approved for the grant of an award, will be suitably amended by the author in the thesis before this is published. (b) Such an amended copy will be submitted for record to the Foundation Office.

7. It is not at all a compulsive obligation to award all these prizes every year. If in any year entires do not measure upto to the standard in any division, no award of prizes will be made that year.

8. The copy-right of the prize winning thesis will belong to author, but Foundation shall have the right to publish one-third of the thesis as its excrept and if the author concerned does not publish his prize-winning work in three years the copy-right thereof shall pass on to the Foundation.

KHILAFAT LIBRARY

9. (a) If the printing and publication of an article be under the consideration of the Foundation and its author insists on grant of suitable royalty, the Foundation shall give due regard to the request i.e. the payment of royalty for the publication of a thesis is not outside the bounds of possibility.

(b) If a writer is not in a position to publish his thesis, and if its publication is, in the opinion of the Foundation, in the interest of the Movement, the Foundation will make necessary arrangements. The authors shall submit at least two bound copies each of their works to the Office of Foundation.

10. It is upto an author to determine the category or division

for his entry under any one of the above mentioned five categories of topics. He may however consult the Chairman of the Foundation in this behalf. The title of the approved thesis will be reconsidered before its publication for any possible amendment.

11. It is for the Chairman of the Foundation to decide as to which of the said categories covers an entry or whether it is covered by any category and his decision in this respect shall be final and binding.

Secretary
Faz!-e-Umar Foundation, Rabwah.

KHILAFAT LIBRARY

BOOKS ON ISLAM

AND

CONTEMPORARY RELIGIONS

1. Holy Quran with English Translation and Commentary.
2. Ahmadiyyat or the True Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 245pp.
3. Invitation to Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 345pp.
4. What is Ahmadiyyat
   by Hazrat Mirza Bashir-ud-Din Mahmcd Ahmad 88pp.
5. New World Order of Islam
   by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad 117pp.
6. The Christian Doctrine of Islam
   by Dr. Mufti Muhammad Sadiq D.D.,S.S.P. (London
7. Where did Jesus Die ?
   by J. D. Shams
8. I S L A M
   by J. D. Shams
9. Islam in Africa
   by Mirza Mubarak Ahmad
10. Our Foreign Missions
    by Mirza Mubarak Ahmad
11. Life of Ahmnd
    by A. R. Dard

KHILAFAT LIBRARY

Can be had from :

The Review of Religions, Rabwah, Pakistan.

PSALMS OF AHMAD

by SUFI A. Q. NIAZ

Price Rs. 15

Order your copy from :

The Review of Religions. Rabwah. Pakistan

REGD. No. L5746

In the Company of the Promised Messiah

By Ali Muhammad B.A.,B.T.

JUST OUT

The long, and much awaited book, "In the Company of the Promised Messiah" by Ali Muhammad B.A.,B.T. Rabwah just out and is available in the market. The book can be had of :

1. Oriental & Religious Publishing Corporation Limited Rabwah, Pakistan.
2. Messers Afzal Brothers Gole Bazar, Rabwah, Pakistan.

The book bears on the history of Ahmadiyyat from its inception to the reestablishment of Caliphate in Islam, on May 27, 1908 at Qadian in India.

The author himself, a companion of the Promised Messiah (peace be upon him), is an eye witness of most of the events narrated in the book in a simple and lucid style. He enjoyed the company of notable companions of the Promised Messiah.

Pakistan Rs 10.00
England & other sterling areas £1.00
U.S.A. & other dollar areas $2.00

HILAFAT LIBRARY

REVIEW OF RELIGIONS

IS ALSO AVAILABLE ON

MICRO-FILM FROM UNIVERSITY MICRO-FILMS
A XEROX COMPANY, ANN ARBOR,
MICHIGAN, 48106 U.S.A.

Printed at the Nusrat Art Press, by Malik Basharat Ahmad and published by M. Masud Ahmad B. A. Rabwah, Pakistan, from the office of the Review of Religions, Darulsadar, Rabwah.